

171 use honey dew which forms on *Phragmites communis*, also on rush, *Juncus*; Yavapai and Papago obtain it principally from willow, but also from cane.

262 Tubatulabal also occasionally sucked sections
263 of freshly cut cane for its sweetness (SM).

258 Saline crystals which form in dry hot weather
137 on salt grass made into "salt" (tu-t). Salt grass
824

grows in saline areas, on valley floors, at base of foothills; its utilization among Tubatulabal depended on weather, as "after a rain it takes a month for salt grass to get salt again" (SM).

Grass cut, spread out on mats to dry in sun; after grass thoroughly dry same process followed as described above for obtaining honey dew, save that collected crystals made up into balls or flat

[272] cakes instead of being spread on tule tray. Chunks
278 equal to 2-3 full tablespoons broken off dry ball,
257 dissolved in cupful of water and drunk either for refreshment or as laxative and to rinse out stomach. Salt-grass crystals also obtained by children

who took willow switches and "swept" salt grass with them early on summer mornings; when sufficient quantity of crystals had adhered to stick, child took it to shady spot and licked off crystals. Fresh salt grass soaked in water and this water sprinkled over raw chopped clover, or sprigs of salt grass and clover rolled between hands and eaten. Substance manufactured from salt grass never used to season meat or mushes.

314 Chewing gum made from milky juice of *Asclepias*
824 *erosa* Torr. (pololi-wa-bi-l); stalk of plant cut near top before it blossomed and juice collected in 4-in. tubular sections of jointed stalk of *Eriogonum elongatum gramineum* n. var. Stokes (ined.), (Eiko-ništ). Joint of stalk served as natural stopper for bottom end of tubular section; juice run into stalk through open upper end; filled sections of stalk set in hot ashes to roast until plant juice inside has congealed; stalks then cut open, gum removed and chewed. This gum "better than store gum" (ES).

262 Meals.-- Meals eaten twice daily around sunrise

264 and before sundown. At morning meal (wi-lil) and evening meal (tu-kil) men, children ate first, then women. Meat eaten at both meals, "if people

[H5] had it." Men, women used spoons (ta-mil) made from antelope horn (ša-wun) for eating acorn mush (SM), or wooden spoons (FP); FN said spoons of elk, antelope horn not made. Acorn mush eaten with fingers (MM). No formula spoken before eating. Children pieced during day; "mothers gave them a cup of chia gruel" (SM). Food rarely eaten

[753] after dark as ghosts "come around at night; they
[774] might throw something in the food that would make
[609] a person sick" (SM, FP). Because strangers potential enemies who might put poison in food, person avoided eating with them. Women when out for day gathering seeds, tending tobacco, etc., took lunch with them which they ate about 10 or 11 a.m.; men hunting deer "didn't take any food; they came home in the evening" (FP).

"people didn't know about the man who

771 lived above the sun until the white men told them
776 about God" (SM). Concept of dying benefactor was,
[77] however, part of religious belief and was, more-
773 over, related to jimsonweed complex; "a long time
ago Jimsonweed was a man; his name was mo-mo-ht.
He said he was going to turn into a plant and if
any man was sick or broke he should dig his roots
and drink him; then Jimsonweed would give him
[754] something" (SM). Mention has already been made of
belief that witches are not powerful enough to
destroy efficacy of this plant. But aside from
addressing formula to jimsonweed when digging
roots, there seems never to have been any form
of worship addressed to benefactor. Neither SM,
FP had heard of Chungichnich.

794 A few other details of religious belief, how-
771 ever, also seem to relate clearly to so-called
jimsonweed cult and 6-god system known among
[77] tribes to W and S (Kroeber, Handbook, 623). SM
776 said that woman, named mane-sa, lived at aykeček,
[823] "across the ocean" with 5 brothers who took care
of her; "whenever this woman turned over in her
sleep, the earth quaked." When FP's father ad-
ministered jimsonweed to FP "he blew on a whistle,
so that 2 old men and an old woman who lived on
the other side of the world could hear him" (see
Autobiography of FP). Informants could not remem-
ber names of any of above-mentioned siblings,
[757] save woman's. Among Tübatulabal jimsonweed ritual
789 and pantheon referred to above seem to have
existed in attenuated form, with emphasis, so
far as use of jimsonweed goes, on its medicinal
properties and its use in obtaining supernatural
power.

773 When questioned, SM said somewhat dubiously
774 that tobacco had also once been a man, and had
also spoken to the people, but that no formula
was ever addressed to him. In Yokuts mythology,
[77] according to Dr. Stanley Newman, tobacco personi-
fied, and has personal name.

773 Coyote culture hero and trickster; as culture
hero he causes earth to be remade after flood
(Voegelin, 1935 b, 209), obtains water and fire
for people, regulates division of labor (ante),
causes death to come into world (Voegelin, ibid).
He opposes Eagle, who is also chief (ibid., 207)
during mythical age. As trickster, Coyote plays
usual rôle of liar, cheat, dupe (ibid., 199, 209,
211). Informants, volunteering comments on Coyote's
character, mentioned how puzzling they found his
dual rôle; "Coyote--he's bad, mean; but he's good,
smart, too; I don't know how that is" (MM).

774 Spirits.- Animals could "hear everything that
776 was said"; this belief extended to all flora as
well, but differences of opinion expressed on
whether it applied to inanimate objects such as
rocks; SM said it did not, MM (ibid.) asserted
rocks "tell (Bear) everything." However, rocks,
streams seem not so much supernatural in them-
selves, but to serve as dwelling places for super-
natural beings; entire region in which Tübatulabal
lived peopled with many varieties of such beings,

774 human or animal in form, who dwelt in certain lo-
 776 calities; all these humanly shaped beings, to-
 gether with shaman's animal helpers and many
 other animals, as bear, deer, coyote, rattlesnake,
 owl, hawks, etc., referred to generically as
 yu-mu-gi-wal, term which SM equated with Yokuts
 tipni (Kroeber, Handbook, 512) when it was used
 in reference to animals. Belief in these yu-mu-
 gi-wal entered into many phases of daily life;
 yu-mu-gi-wal not necessarily malevolently in-
 clined, but all such had to be respected, more
 or less feared. Included among them were small
 dwarfs or "brownies" (ya'hí'wal) about 3 ft.
 high, who "looked like Indians." When hunters
 out camping at night, these dwarfs sometimes
 threw pebbles at them as they sat around fire;
 men picked up pebbles, spat tobacco juice on them,
 threw them back to dwarfs who could be heard
 sniffing greedily at rocks in dark, licking off
 tobacco juice. Brownies also occasionally actu-
 ally appeared to people (Voegelin, 1935 b, 207);
 "when he was ill, Tony Pablo saw one of these
 yumugiwal looking in through the window at him;
 the dwarf had come to see what was the matter
 with him, but he didn't make Tony sick" (MM).
 While in jimsonweed trance MM had seen dwarf, who
 advised him to take second dose of jimsonweed.
 Pictographs in area (figs. 13, 14) also attribu-
 ted to these brownies.

Many yu-mu-gi-wal are water spirits; in every
 spring, pool, river there dwells spirit who owns
 that particular body of water. One evening SM had

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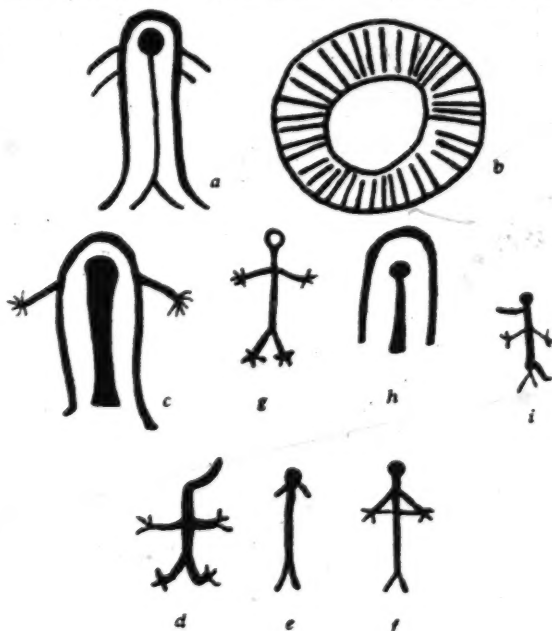


Fig. 13. Pictographs at hamlet site no. 6.

[p. 61(a)]

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Fig. 14. Pictographs at hamlet site no. 2.

- 774 seen an old woman going from one spring to another on his rancheria; this old woman lived in
776 and owned one of the springs; at another spring an otter (?), le-uše-p, could often be heard, crying "ē, ē, ē." Man fishing at Kernville had seen small person, pa-nugiš, with human hands, fingernails 2 in. long, pulling at his line in water, whereupon fisherman had fled. Very tall man, black-skinned, was seen one morning standing on rock beside Fay creek; man who saw him went toward him, thinking creature was human being, but when man approached him, creature jumped in water, "where he lived in a large rock, which was his home" (SM). A tall man, pokō, who wears a long dress of feathers or fur, lives in large rock by Chimney canyon; imut, another manlike creature, lives in mts.; anargayat lives in deep fissure

- 774 in rocks on Goat ranch, SW of Weldon near village
776 site no. 19 (fig. 11); "if people go in that cave, he might kill them" (FP). A piñon tree which always has ripe cones on it grows beside a lake on top of Caliente mts.; a basket floats on top of the lake all the time; "the Indians are afraid of this; maybe miñitih (Blood-Clot Boy; Voegelin, 1935 b, 211) is in that basket" (SM).

774 Soul, ghost.- Soul (su-num; also name for
775 heart) resides in head; leaves body temporarily through ears when person sleeps at night; "when you dream it is your soul that goes out and does the things you dream" (SM). Capture of soul by evil shaman causes insanity. When person dies, his breath (i-kin) which stays in heart during life, goes out, together with soul, and latter becomes breath, but looks like human being, and is referred to as a "devil" or ghost (abawinal). Ghosts travel about by day in dust spouts (popu-lu-it); these latter, unless they strike person, considered harmless, arouse no fear. People also see or hear ghosts at night; such experiences usually frighten person, but sickness does not result, unless ghost has been expressly sent by witch to cause illness; same applies to seeing dead in dreams. Sometimes ghost appears to person in jimsonweed trance, gives person "life" and tells him how to obtain protective amulet; such supernatural guardians "are best of all to have" (SM).

Although FM recalled that one evil shaman had said that when he died he was going to turn into deer, another that he would turn into bear after death, thus showing that transmigration beliefs existed among Tubatulabal, more general belief is that dead stay in land to E, where they live much as they do on earth; on way there they must pass over mt., where large crow picks out their eyes as they pass by (Voegelin, 1935 b, 203).

- 773 Mythology.- Although summer taboo prevented SM from telling several interesting myths with definitely localized settings, to which he made only passing reference, a fairly representative body of mythology was obtained which, as Dr. Gayton has recently shown (Gayton, 1935, 588, 595), is predominantly of a Great Basin character. Animal tales are all-important; cosmographical and cosmological material relatively simple and contains accounts of flood, earth diving, impounded game, death controversy, transformation of first people into animals at end of mythical age, and 2 motives as yet unreported among neighboring tribes, one of Eagle hoarding water and another of division of labor (p. 53). Fairly large number of myths relate to adventures of first people; there is also a long Coyote-trickster cycle, a few hero myths, and a short collection of "true" tales, together with some anecdotal and historical material in collection made by Dr. C. F. Voegelin and myself, which supplements Dr. Voegelin's published textual material (Voegelin, 1935 b).